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WEEKLY REVIEW.

—A Nagur Brahmin married an infant wife, some 8 or 10 years ago. After the marriage he got more sense, he says, and became a Bhairagee, and thus became unable to entertain his wife, or have any thing to do with her. She felt the burden and reproach of constrained widowhood, and sought him in his hut at Malabar Hill, but he fled from her approach. The other day she took a dose of poison and ended her wretched life. The man will doubtless be a greater saint than ever.

—The belief in Spiritualism does not appear to have died out yet, judging from the fact that the *Christian World* has lately published page after page of letters from those who profess to have had communication with familiar spirits. It almost seems like a providential piece of irony that at a time when men are professing to have found out that there never was any thing of a miraculous or supernatural character, they should be believing these silliest of spirit-revelations. Out of a great number of letters, take one:

Mr. W. W. Clark, Pharmaceutical Chemist, of Dorking, describes a private *séance* to which he and two friends (whose names and addresses are given) were invited by a gentleman. It was held at the house of the latter, his wife and children and a few other friends being present. He says, "The special fact to which I call attention was the movement of various objects from different parts of the room at our unexpressed (mental) request. This was experienced both by myself and my two other friends. One, a member of the Society of Friends, mentally requested that a ring should be brought from me to him. This was instantly done by what felt like soft fingers, without the least fumbling, and in the space of a few seconds. My other friend, a chemist, mentally requested that an orange should be brought to him from a side-table. His unexpressed wish was immediately acceded to. I myself have a similar experience, and towards the close of the *séance*, being determined thoroughly to test this extraordinary phenomena, I mentally requested that a large accordion, which I had taken the precaution silently to hold at arm's length at the back of the chair, and out of the reach of all sitters, should be taken from me. A voice, apparently close to my ear, said, 'Would it really convince you?' I replied, 'I thought it would,' whereupon this heavy instrument was gently taken out of my hand upwards, and was immediately heard by all present, being played around the top of the room." The above *séance* took place in total darkness. In a subsequent letter Mr. Clark writes, "I attended a *séance* the other evening with my friend, Mr. Alfred Russel Wallace, at which no less than three materialised forms appeared, and walked among us under most stringent test conditions, even to the extent of stripping the medium of every scrap of clothing."

It amounts to this, in fact, that men make light of a revelation where the divine element is worthy of God, to embrace necromancy, demonology and witchcraft; and after having battled with the superstitions of thousands of years, and asserted its complete victory over them, modern thought finds nothing better to do than to recal these superstitions from their graves, give them new life and fall down before them in rapt homage. In all the letters we do not find a single scrap of useful knowledge imparted by these pretended visitors from another world. One old gentleman, becoming entranced, and personating the spirit of a little boy, said: "I was once a little boy, and I I dare say you think I am a little boy now, but I am not; I am now a little angel. Another spirit brought me here to-night. A fine-looking man, a very nice man." This little angel is succeeded by a little angel girl, whose talk is equally edifying Afterwards, the old gentleman come to himself.

—In the *Madras Ch. Miss. Record* we find reports of a number of Tamil pastors in Tinnevelly, in one of which we find some remarks regarding caste-schools that accord very well with our own ideas on the subject.

Mr. James thinks that certain plans have lately been introduced which are calculated to injure the Gospel. Opening caste schools and calling them by that name, arranging that caste people only should teach in such schools, sending special preachers to the high castes alone, and selecting caste-men only as the preachers—these preachers regarding it (he says) as part of their system to refrain from preaching to the lower castes. All this he regards as alien to the spirit of Christ Jesus, the great preacher; and a departure from the principles and practice too of former servants of God. After all that has of late years been done in favor of caste schools and caste preachers, he asks, "Have any good results followed? In the old style of preaching, caste-men were converted; and when the message came to their heart, it mattered nothing to them who the preacher was, the subject-matter was everything to them. Weak Christians too are scandalized (he says) by this new style.

We do hope that this matter may be reconsidered. Nothing is gained by concessions made to the caste spirit. As Mr. James says, men of high caste were converted under the former methods even more, it would seem, than at present when caste-prejudice is allowed to modify the mission plans. A report has appeared in some home papers that there had been a great ingathering of converts in the Tinnevelly districts last year, some five or six thousand. We fail to find any corroboration of this statement in the pages of the *Record* where we should naturally expect to find it.

Since writing the above, we have met with the following reference to the matter just mentioned, in the *Free Church Monthly Record*, and from the mention of Bishop Caldwell's name we gather that the movement is in the portion of Tinnevelly occupied by the S. P. G. missions:

"What seems a movement in mass towards Christianity has taken place at Tinnevelly. There missionary effort has been for long wonderfully successful, but nothing in all the past has occurred to compare with recent results. In seven months more than 16,000 souls have placed themselves voluntarily under instruction with a view to baptism, and the movement is still spreading, so that it is impossible to surmise how far it will reach. Village after village is laying aside its heathenism and seeking admision into the fold of Christ. It is the Church of England which has the chief charge of the district, and the work is under the care of good Bishop Caldwell."

—Bishop Gell of Madras has lately gone to Europe, to be absent six months. He purposes to attend the Pan-Anglican Synod of Bishops at Lambeth. Bishop Mylne was at last accounts at Oxford, deeply engaged in furthering some movement to unite Catholic Christendom, i. e. the Greek, Roman and Anglican Churches.

—It is strange that a man who was leading England, and one might say Europe, half a century ago, should only now be quitting this mortal scene. Earl Russell died this week at the age of 86. The snowball that he was the means of starting on its path down the century, has gone on, rolling and increasing, but is now guided by very different hands from those that had to do with its initial movement. We suppose that it was the success of American institutions, then beginning to make itself evident, in the face of many prophecies to the contrary, that really started the reform movement in England. How genuine the Reform has been, in its main features, is shown by the very fact that they whom it was intended to relieve, no longer stand in need of members of the aristocracy to guide the movement, but have themselves become a vital part of the body politic.

—The London *Times* has actually brought forward a proposal for an English Protectorate for the Asiatic Provinces of Turkey in order to effectually guide and support the Porte in carrying out internal reforms. This idea may be scouted because of its political boldness, but we doubt if there can be found any more eligible plan for the pacification of those provinces. The rapidity with which the Sultan is changing his ministers shows that his throne is resting on a very insecure basis. Whether the great powers will consent to such an arrangement just now, may be doubtful; but we incline to think that the necessity for some such arrangement will soon be evident to all. It is almost certain now that there will be a Congress and that it will meet in a fortnight or so. Christians should pray much that this Congress may be guided to the adoption of such measures as shall tend to bring about the best solution of the varied questions connected with the Eastern imbroglio.

Not long since, at dead of night, we were roused from sleep by a messenger who told us that a friend, a young lady, was at the point of death. We hastened to the place where she was, and found a number of friends around her bedside. She seemed to herself and to others to be just about to pass away, though she lingered for a week and then went to be with the Lord whom she loved. What was her state of mind when expecting every moment to be taken from earth? She had been for years an orphan; she was bound to her sisters by ties made all the closer by this orphanhood; there were many others that loved her, and were loved in return; yet her face was lighted up with joy as she anticipated going to be with Christ. It might cost a pang to part with dearly loved ones, but this was entirely swallowed up in the thought that she was going to be with him who had redeemed her by his precious blood. Just as a young girl sometimes leaves father and mother, sisters and brothers, and other loved ones to go with the bridegroom, the object of her choice, and goes not merely with resignation, but with exceeding joy, notwithstanding the rupture of so many cherished associations, so was it with the young person of whom we speak; it was not as one who is *content* to lay down the heavy burden of life; it was not with mere *resignation*, but with joy, a joy that showed itself in sweetest smiles bestowed on those around, as at her request they sang hymns in praise of redeeming mercy. She had always been of a peculiarly timid disposition, almost morbidly so, quite unable to control herself at the presence of any thing that looked like danger; but all fear had died out of her at the prospect of being with the Saviour. The nearer death came to her, the greater her joy; and when for a time it seemed to be receding, she was cast down and troubled. We have mentioned this case as an illustration of the completeness of that salvation which the believer has in Christ. Death comes to all, and all have an interest in the question, How can the sting of death be taken away? Death comes to him who is

looked upon as a man of intellectual power and who perhaps knows nothing of religion except as matter of derision; and how does it fare with him when suddenly called to quit the only world about which he knows any thing and in which he takes any interest? How infinitely better than all his ability and influence, if he did but know as his own personal friend and Saviour, One who is at the right hand of the Majesty of God and who will receive unto himself all who put their trust in him. The words of Christ "one thing is needful," are seen to be true when the time comes for the Spirit and the body to part company. But it is not easy for a poor dying man, harassed by pain and disease, to recognize and lay hold of that one thing needful, for the reason that it is not easy for such a one to roll back the current of his life as it bears him on with a momentum derived from all the years that are past The stupor with regard to spiritual things caused by the presence and power of sin in us, and which is in such striking contrast with the energy and fulness of life with which men give themselves to the pursuit of the things of this life, is truly amazing to those who realize the powers of the world to come. Death has been very busy of late; persons of all ages but especially the young, have been called away, suddenly; yet how few allow themselves to be interrupted for a moment in the pursuit of things relating to this life. No man is really prepared to live who is not prepared to die. John, in his 1st epistle, says, we show unto you that eternal life which was with the Father and was manifested unto us. It is for Christians to do this, and then we shall see men awakening to the consciousness of the need of something that the wisdom of this world will never give them.

We are permitted by a friend to make seme extracts from a letter received from Mr. A. Norton, missionary, C. India, giving a sad account of the distress among the hill-tribes of N. Berar. Any of our readers who may wish to forward money for their relief, may send it to Mr. Norton, Chikulda, E. Berar, to Capt. Oldham, Girgaum, Bombay, or to the *Bombay Guardian*.

Chikulda, East Berar, 23rd May, 1878.

My Dear Bro.,—The day before yesterday I arrived here from the jungle. The thousands of Koorkoos and Gonds in the Taptee valley are suffering terribly from famine. Wheat, gram, kootkee, mungee, and mussoor, all their crops, have totally failed. I have visited a hundred different villages in North Berar and Baitool and Hoshungabad Districts of Central Provinces, and the universal story of the people is—"We are starving, we are dying." They have said frequently, that if this year there had been the usual crop of jungle fruit and seeds they could have lived on them easily, though all their crops have totally failed. But the jungle mangoe trees have borne no fruit at all this year in their country; the *mhoo* blossom on which for weeks the Koorkoos and Gonds have been principally subsisting has this year been only a quarter crop. Some are living on the leaves of trees. Some are wandering with not a rag to cover their nakedness, picking up jungle seeds where they can find them, and sleeping where night overtakes them. The Koorkoos themselves say that half of their race will die during the coming six months. When I was coming in here two days ago from the midst of the famine district I had an experience which brought the condition of starving men and women very close home to myself. I had come nearly forty miles in about a day and a half through the heat of the mountain ravines and villages. I had eaten but little during this day and a half. I was within about four miles of Chikulda and expected in two hours to be eating breakfast with my family. Through weariness of body and anxiety to get home quickly I failed to notice closely the footpath, and lost the way. Instead of coming on to the Chikulda plateau I strayed on to a plateau north of it. Seeking to find a path leading from it more directly to Chikulda than the return path, I lost all paths and wandered for hours in the strong tall grass and reeds. I became so faint and exceedingly thirsty that it seemed to me that I must die. I could see the bungalows of Chikulda four or five miles distant, separated from me by a very deep gorge with precipitous, impassable sides. I knew that my dear wife and children were there. I lifted my heart to God,

After a time He graciously brought me to a foot path; and after painfully travelling about a mile He mercifully led me to where three Koorkoos were at work making bark rope. I told them that I was dying for the want of water and begged of them to give me some. One of them started for a nullah about a mile away to get me some. I dropped on the ground exhausted, crying, groaning and rolling, with burning thirst and fever; and yet so deeply thankful to God that He had, in infinite mercy, spared my unworthy life. And, O, as those Koorkoos gave water, which was life to me, I do hope to be able to give food to the thousands of their fellow starving people. We have not means to give relief to but a very few, but as I plead God's mercy for myself two days ago, so I am seeking to ask Him, to whom belongs the gold and silver, to put it into the hearts of some of His stewards to send of His means to relieve their starving brethren. O, that all who have any means to give them relief might realize what it is to starve to death, and also know the truth of Christ's words. "It is more blessed to give than to receive." What a joy it will be in eternity to meet and mingle with those whose lives were saved for God's service through our instrumentality. God willing, I expect to spend the rainy season in the famine region. Grain is selling 32lbs. per rupee within 40 and 60 miles of these poor, perishing ones. As on Tuesday last, it seemed to me peculiarly trying to die for want of water in sight of my house, where there was abundance; so for God's creatures, our own brothers and sisters, to die from hunger, when just the other side of the high hills, which they can see, grain is so cheap, seems peculiarly hard. May God send them relief!

"Since April 16," says Mr. Norton, "we have baptized four Hindoos, ten Gonds and forty-four Koorkoos."

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DISESTABLISHMENT.

We have received a pamphlet entitled "Disestablishment; a Leading Question of the Day. By Mr. Arthur L. Sykes." This is the reprint of a Lecture that was delivered lately in Calcutta by Mr. Sykes. This pamphlet is largely made up of extracts, but is not the less valuable on that account. We are presented with the opinions and observations of many who look at the subject from very different points of view. The author says:

In Matt. xvii. 25, 26, we read that the following dialogue took place between Jesus and one of His disciples:—Jesus said, "What thinkest thou, Simon? Of whom do the kings of the earth take tribute? Of their own children, or of strangers?" Simon Peter answered, "of strangers." Jesus saith unto him, "Then are the children free." Now it seems to me that this passage furnishes us with an indication of a point at which churches have gone astray in principle and in practice, and I hope to make my meaning clear if you will bear with me for a few seconds. In a passage a little further on in the same Gospel, we read that Jesus called His disciples and said unto them, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you.*" And again elsewhere, "My Kingdom is *not of this world.*" From these and other sayings of the great Master, I gather that the affairs of His Kingdom, or church, are to be administered on very different principles from those which prevail in kingdoms which are of this world.

Kings of the earth take tribute, not from their own children, but from strangers on whom their dominion has been forced. The victorious power demands a huge war indemnity from the vanquished, the large and mighty empire exacts similar recognition from smaller and weaker states which are subject to it. But the Christian church is to be sustained by the voluntary offerings of her own children. Let any one honestly search the New Testament through, and see if it is not so. Where is there a word of tithes or church-rates, of compulsory contributions to the coffers of the church, of keeping up the expenses of the house of God by money taken from those who have no interest in it? The only indication of the duty of bestowing a proportion of one's income to promote the kingdom of God is to be found in such passages as this, "upon the first day of the week *let* every one of you lay by him in store *as God hath prospered him.*" And when I come, whomsoever ye shall approve, them will I send to bring your liberality unto Jerusalem." But it is to be observed that these suggestions are addressed to the children of the kingdom, and not to strangers, and secondly that no proportion is fixed. It is left to every man's heart and conscience to decide how much he shall give. "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver." "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts," but their presents and gifts are acceptable or otherwise on the same conditions as those of meaner mortals. Kings are at liberty to offer gifts, but *out of their own pockets*, and not out of the pockets of their subjects. The money value is nothing to God, who regards the heart of the giver in every case.

The church of Christ is built upon the rock of true faith in Christ, the head of the Church. And any arrangement that militates against the exhibition of faith on the part of church-members and ministers is calculated to hinder the highest welfare of the church. "This is the victory that overcometh the world, even our faith." But in an established church the ministers have livings; a certain guaranteed income, to continue while they live. Now without for a moment denying that a clergyman who has such a living, may cherish the sense of his habitual dependence on the Lord Jesus Christ for all things, including those things that relate to his temporal support, we are still decidedly of opinion that such an arrangement is not adapted to develope and sustain the feeling of dependence, or afford the opportunity for the exhibition of the principle of faith in such measure as would arrest the attention of men. A perusal of the 11th chapter of Hebrews will show of how great importance in the sight of God, is the exhibition of faith on the part of those who are called to be the leaders of God's people. Neither do we deny that the principle has an application, not limited to established Churches. But it applies very specially to them, inasmuch as the element of contingency is more fully eliminated from the matter of support, in them. The following remarks were made by the Bishop of Carlisle, last November:

"Whether they found that their position as connected with the State could be ameliorated, or whether they were compelled to go on in their present position, which was, no doubt, a difficult and a galling one, let them hold fast the position they had got, and not for a moment give their ears any proposal made by those who pretended, and who it might be earnestly desired, to assist the Church of England to break the connection which at present bound her to the State. Whatever might be the advantages of that connection, and whatever might be said in objection to it—and he admitted that objections could be made to it—still the advantages so thoroughly counterbalanced them that he would contend most earnestly against any change. He did not think that the connection of the Church with the State sanctified the State, but there was an infinite advantage to the clergy of the Church. They had an independence of position which no other ministers of any denomination had or could have."

Here we have the declaration that one of the great advantages connected with an Establishment, is that the clergy have an independence which ministers of no other denomination have. Their positions are better secured to them. Granting this, the question arises, is it for their highest usefulness that they should be so irresponsible? What, as a matter of fact, has been the influence of this independence? What was its influence in the last century? What is the influence upon the English clergy of the present day? Does it draw them nearer to Christ, than ministers of other bodies? Does it make them more spiritual? Does it make them more humble? Are they more meek and lowly and self-denying? have they more of the spirit of Christ? Have they a greater love of the Scriptures? Comparisons are odious, and we have no thought of imitating them; but we may receive testimony of leading men in the Church of England, as to the actual condition of things in that Church. At a meeting of the English Church Union at Bristol, Archdeacon Denison said:

"It was simply silly, if it were not worse, to talk about agreeing and being at peace, and about 'non essentials', and the like trash. It was idle mockery

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It presumed too much that there were no such things among men as history and common sense. They must not then underrate their position, for that would be treachery. Within the pale of the Church of England there had been for some 300 years past two religions—the Catholic religion and the Protestant religion. Now, were these two to go on together? How could it be done?"

Can it be otherwise than a great misfortune, that two bodies so opposed to each other should be united in one organization? The number of those who are willing to be known as Protestants, among the Anglican clergy, is said to be diminishing. Many of the Catholics are next door to Romanism in sympathy. Then there is another large body, the broad Church. We know not of three dissenting denominations more widely separated in religious sentiments than these divisions of the Church of England. Again we ask, has it been good for that Church that her clergy have occupied so independent a position in regard to support? Another very important point is this; the *church-members* are not the better for being relieved of the burden of sustaining their own institutions. It is the Lord's arrangement that his people should bear the burden of sustaining their own institutions, including the support of missions to the regions beyond.

In the alliance of Church and State there is, on the one hand, the securing of a provision for the clergy, and on the other, there is the privilege of the State to rule the Church. Here is what Dr. Ellicott, Bishop of Gloucester and Bristol, says about the royal Supremacy:

The most important manifestation of the supremacy was, however, yet to come—a manifestation that, it seems to me, is much overlooked by ordinary writers on this subject, but which, from a Church point of view, and especially a High Church point of view, is of the most vital and serious importance. I allude to the Act which was passed six years later, and which most emphatically invests the King, his heirs and successors, with the fullest power of visitation,—to redress, reform, and otherwise amend all errors, heresies, and abuses, which, by any manner of spiritual authority or jurisdiction, may lawfully be reformed and amended. The Crown, in fact, was hereby constituted supreme ordinary. And this visitorial power remains. It was restrained by the act of the sixteenth year of Charles 1. in reference to its exercise by Commissioners under the Great Seal, but it is the deliberate judgment of one deeply read in these subjects—the late Archdeacon Hale—that the authority to visit, and the duty of visitation, are fully preserved. 'Our Church,' the Archdeacon says, 'is thus united by statute with the State in this most important point of Government. If Churchmen are disloyal to the Church, and depart from that faith which the law has recognised as the faith of the Church, the correction of such misconduct belongs to the Crown.'

What is here predicated of the King or Queen, really applies to the Government of Great Britain, in other words to Parliament. But what an anomaly is this, that a body of persons, holding all varieties of belief and unbelief, have the power of redressing, reforming and amending all errors, heresies abuses in the established Church. Has the Lord Jesus Christ made no better provision for the Government of his Church than this? A still greater anomaly presents itself. This very subordination of the church's liberty to the rule of a secular power is considered by good men in the Church to be a very happy circumstance, inasmuch as it saves the Church from being under the Government of her bishops. But what an idea does this give of the officers of the Church, that their rule should be regarded as the worst possible!

THE SINCERE MAN.

The following triplet of sentences is from the *Christian World*:

"Of a truth I perceive that God is no respecter of persons; but that in every nation he that feareth Him and worketh righteousness is accepted with Him."—*The Apostle Peter*, Acts x. 34.

"In vigorous, trenchant terms he [Rev. T. Wood] repudiates the popular fallacy that the sincere and upright of every sect are acceptable to God."—*The Lay Preacher*, for April.

Who was it said, "Ye do err, not knowing the Scriptures"?

The *Chr. World* is evidently under the impression that the position mentioned in the second sentence is condemned in the first and that they who say that the sincere and upright of every sect are not accepted of God, do err, not knowing the Scriptures. Now we believe that men who are sincerely seeking and faithfully following the light, will be taught of God those things that are essential to salvation. This and just this, is what is taught in the account of Cornelius in the Acts of the apostles That account does not teach that a man like Cornelius is safe, but that he will be led into the way of salvation. Cornelius was a Roman and had doubtless been an idolater until, in the providence of God, he had intercourse with the Jews, and learned about Jehovah, the one living and true God. He then discards his idolatry and begins earnestly to obey God so far as His will is made known to him. But he is not satisfied. The light that he has received, shows him his need of more light; so he continues offering earnest and believing prayer for further light. And God gives it unto him. Angelic agency even is employed, in order that he may know just what to do. He is told to send for Peter, who shall tell him what he ought to do; tell him "words whereby he and all his house should be saved." x. 6. xi. 14 The Gospel had not yet been preached to the Gentiles, and the apostles were conscious that a movement in that direction would only tend to embitter the Jews against them. It was fitting therefore that there should be a very clear indication of the will of the Lord, to convince them that the time had come for this great step. Cornelius was not avowedly a proselyte, but was practically one; in this way the bridge of transition over which the Gospel should go from Judaism to Gentilism, was made as easy as possible. Now the case that is analogous to that of Cornelius, is the case of a heathen, who has come in contact with a portion of revealed truth, has embraced it, submitted his life to it, given up his heathenism, begun to do all the good that he knows to do, and, feeling the need of greater light, believes that he shall have it and waits in earnest prayer upon God for this additional light. The common idea of a sincere man, viz., one who being in error is thoroughly convinced that he is in the right, is an idea that receives no countenance from the Scriptures A sincere man, according to the Scriptures, is one whose mind is open to receive light, and who is willing to make any sacrifice of his own views and preferences that may be necessary for the reception of increased light. And we may infer from the account in Acts that God considers it of the highest importance that such a man should receive the clearer light which he is seeking, and that he should receive it in this life God employed angels in bringing about the communication of the needed knowledge to Cornelius, because it was important that Peter and his companions should be freed from all their hesitation, as to the propriety of a step that would be likely to involve them in considerable difficulties. But the providence of God would now, we may suppose, accomplish by human agency what was then brought about by the ministry of angels and by a vision. We are justified in supposing, that if some person in a state of mind corresponding to that of Cornelius, were existent in some remote part of the world, say in the interior of Africa, that the great Head of the Church would find some way of getting the truth conveyed to such a person. It is high time that this matter of sincerity were better understood. Paul was a sincere man as the word is commonly used, when he was breathing out threatening and slaughter against the best men and women the world had ever seen, but he was all the time steeling his mind against those evidences of the truth that shone so conspicuously in the lives of those whom he was persecuting. The Pharisees will think that they are doing God service when they put you to death, said our Lord to his disciples; but nothing could be further from his purpose than to present this as an apology. These persons were resisting the truth, and were employing all their ingenuity to persuade themselves and others that falsehood was truth. The Mahomedans are sincere enough, using the word in the common sense; but in the truer sense of being ready to receive new light, there are none less so. Just in the measure that a man is sincere, he will prove all things, and hold fast that which is good. God has promised to guide the meek, and in Scripture the meek are they who feel their need of wisdom and look to God for it. The honest man whom Diogenes instituted a vain search for, is still hard to find. The honest man is he who prizes opinions not because they are his, but because they are of God, not one who glorifies his own taper above the sun, but will throw away a thousand tapers to obtain more light.

MEDITATION.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." *Col. iii.* 1. 'Risen with Christ.' This is what a profession of faith in Christ means. To be a Christian is to be risen with Christ. But it is the crucified One who rose again from the dead; and faith in Christ means such faith as in some sense identifies us with him in his death and resurrection. We die with him; we rise with him; and being risen with him we set our affections on things above, where Christ is. Christ passes away from a sinful region to a sinless region; and the believer, as regards his affections, aims, habits and conversation, passes from a sinful to a sinless region." What is it to be dead with him? By faith in Him who loved us and gave himself for us, we become dead to our own goodness, for we receive the testimony of the cross to the fact of our utter moral ruin, since nothing less than the death of the Son of God could make it possible for God to receive us. We see ourselves absolutely condemned at the cross. What God dealt with in Christ was my sin. Becoming dead to our own goodness we become dead to our past hopes of salvation, and our past aims. We become dead to the world, its power to charm, its power to alarm. Its frowns and its prizes alike lose their influence. To Adam God said "in the day thou eatest thereof thou shalt surely die." Sin separated him from God, in union with whom he could alone have true life. When a man truly believes on the crucified One, he sees that separation from God is death and sees that he has been all his life dead in trespasses and sins. Looking at the cross of Christ and remembering that God raised him from the dead and thereby declared the perfect sufficiency of his death as an atonement for the sins of men, the believer lays hold of eternal life in Christ The death of Christ were of no significance apart from his resurrection, and the apostles found it necessary to establish the fact of the resurrection first and foremost. The weakness of the crucified One derives its value from the power that was at that time voluntarily laid aside by him, and the proof of this power comes out in the resurrection. Take away the resurrection of Christ, that is, the actual return to life of that same Jesus whom men crucified, and you take away the Gospel. And every time a sinner believes on Christ crucified and risen, there is raised up a new witness to the fact of our Lord's resurrection. For as we read in Ephesians, the same mighty power of the same divine Spirit is equally concerned in the resurrection and ascention of Jesus, and in the spiritual resurrection of the believer to eternal life. Is this testimony feeble, imperfect, dubious? It is because so many believe on the death of Christ and only half believe on the present life of the ascended Saviour. His death means atonement for past sin, and his life means deliverance from present sin. Too many fail to apprehend this, and suppose that power to keep from sin, is to be evolved from the gratitude awaked by the forgiveness of sin. But Christ, by the Holy Spirit given to the believer, is alone adequate for the overcoming of any sin, and he is fully adequate. His resurrection is ours, and ours is his, in an important sense; that is, men will not take knowledge of the fact that Jesus is risen from the dead, until they see that fact embodied in our

lives. On the Day of Pentecost, every individual believer was a witness to all the Jews that Jesus had risen from the dead, and thousands acknowledged in the most emphatic way the sufficiency of this testimony. Identified with the risen Saviour, the believer is no longer of the world. His happiness does not depend upon any thing the world can give or withhold. With thee, says the Psalmist, is the fountain of life, at thy right hand are pleasures for evermore. But to be with God the believer does not need to wait till he has passed away from this earthly scene. "I am continually with thee." "He shall abide with you for forever." Seek the things that are above: that is, seek the things that are in Christ and which he only can give you: the fulness of the Holy Ghost, the fruit of the Spirit, insight into the Scriptures, means of helping our Christian brethren, means of influencing the world for good, all things that pertain unto eternal life.

Seek and find; ask and obtain; such is the law of the Christian life. It does not follow, because we have sought and found the Lord, that we have nothing more to seek. There must be daily search for daily blessing. We are to seek continual advancement in the knowledge of Christ, counting all but loss for this. We must still be seeking to know his will. We must seek to walk as he also walked, and to be made conformable to his image. We must seek to rescue the perishing. But how about our earthly business? If we are all the day engaged in some secular employment, how can we seek the things that are above? The Christian does not live for himself. He does his secular work because it is the will of Christ that he should do it. In all his work he looks unto the Master and studies to please him. As when the lawful sovereign appears to his troops and is recognized and received by them, and the usurper takes flight, so the former principle of self-gratification is supplanted by the ruling desire to please Christ. Does any one doubt that Jesus of Nazareth was a good carpenter, and did well whatever work was given him to do in the houses or shops of the Nazarenes?

We are to seek with assurance of faith, not doubting that we shall obtain. Men spend many years in the search of wealth, and when they have obtained it and are preparing to enjoy it, they are called away; more often, they fail to obtain what they seek; sometimes their cupidity grows by what it feeds on, so that fruition is always in advance and they are in the rear, faintly pursuing. All this is the mirage of sin. But Christ has already purchased for us what we seek, and our search is like that of a man who has a cheque on a Bank and who seeks to get it cashed.

If we are not risen with Christ, it is in vain that we seek the things that are above, described in ver. 12 as mercy, kindness, humility, meekness, long-suffering. For we shall be then in our sins, servants of sin, enthralled to it by ties that we cannot sever. Only in Christ does it become possible for us to cope successfully with sin. Men deny this and refer to many instances in which they have put away sins. But they have not put away *sin*; and the very idea that they need not God to obtain deliverance from the dominion of sin, is sin. Whatever is done for the glory of self is sin.

INTERNATIONAL BIBLE STUDY.

June 9th, 1878. 2 *Chronicles* xxix. 1-11.

It is stated here that Hezekiah was 25 years old when he succeeded his father Ahaz. But Ahaz was only 36 years old when he died, according to the statements in the previous chapter; for it is said that he was 20 years old when he came to the throne and that he reigned 16 years; and in Kings we find the same statements. Now one of these must be wrong; if Ahaz was 36 years old when he died, his son Hezekiah could not have been 25 years old. We suppose that by the error of some ancient copyist 25 has been written for 15. It could very easily occur; 15 would be expressed in Hebrew by *ten* and *five* and 25 by *tens* and *five*, just the addition of a single letter. There are a number of these errors of transcription in the Books of Chronicles. The question arises, Do not these errors take away from the reliability of Scripture? The reply is that as a matter of fact these errors are confined to limits that leave the Scriptures absolutely reliable. (1) They occur in connection with statements that are now of no importance, though they may have had an importance in the days of the writer. It is not now of any consequence that we should be assured of the real name of the great-grandfather of an individual that is mentioned incidentally. (2) If of importance, then they occur in connection with passages that furnish us with the means of correcting the errors. While God has used men and not angels in giving his written word to mankind, and while it is made very evident that all who had to do with the preparation of the Scriptures were free agents, liable 'to nod,' yet there has been that amount of providential oversight that was necessary in order that we should have the Bible in a reliable state.

In the case of Hezekiah we have a remarkable exception to the general truth that the son inherits the characteristics and disposition of the father. An impious, ungodly, self-willed monarch is succeeded in this instance by a son who devotes all his energies to the restoration of true religion in the land. This would have been still more remarkable if Hezekiah, at the time of his father's death, had been 25 years old, instead of only 15 It would seem that the judgment of God had descended in such a marked manner upon Ahaz and upon the state, that all except the wilfully blind were made to see the folly and madness of the course pursued by him; and his own son among the rest took note of it. Without losing a moment's time, at the very outset of his reign, he opened the house of the Lord, and took steps for the restoration of the appointed worship. Among other things, as we learn from Kings, he destroyed the brazen serpent which had been preserved for eight centuries as a venerable memorial of the wilderness period, but to which of late, the people had begun to pay religious honours. It was a very precious relic, and spoke to the Israelites of events and circumstances that they could not afford to forget; nevertheless, when once it became an idol, it became necessary that it should be destroyed. We see that idolatry can only bring a curse upon the things it idolizes. If the brazen serpent were in existence this day, a thousand so-called Christian churches would compete for the privilege of placing it on high, as an object of worship for their people. God knew how to cure the Jews of their idolatrous tendencies, and he will yet, no doubt, weed Christendom of the idols that it cherishes. Isaiah had been prophecying through the reigns of Uzziah, Jotham and Ahaz, and had often repeated, no doubt, those denunciations against idolatry which we find so eloquently set forth in his writings. It was a glad day for Isaiah when Hezekiah came to the throne. We may well believe that the chief ministry that wrought upon the heart of Hezekiah, leading him to yield himself to God was that of this venerable man of God. The marvellous change that had suddenly passed over the land, on the accession of Hezekiah, the exaltation of the good, the discomfiture of the bad, the restitution of true religion, the overthrow of idolatry, the authority of Jehovah vindicated, the spirit of infidelity unmasked, with rekindling of hope and joy in the breast of every true Jew, all this would help him to form some faint idea of the great change that would come over the world when, under the benignant sway of the Messiah, Zion would arise and shine, her light being come and the glory of the Lord being risen upon her. Ahaz, though on a greatly diminished scale, is a prefiguration of antichrist: abolishing the worship of Jehovah, exalting himself to the place of God by decreeing what Gods the people should worship and what they should not, bringing in the heathenism of surrounding countries and calling it divine, making his own will the standard to which all must conform under penalty of death; scourged in providence but refusing to learn the lessons of these judgments; suddenly passing away, and succeeded by the reign of God's chosen one.

THOUGHTS ON THE GOSPEL OF JOHN.

"I do always those things that please him." VIII. 29. We have then in the Gospels the transcript of a life that is in all respects according to the mind of God. We wonder what Adam would have been if he had not sinned; but we are gloriously compensated for the loss of that life, in the life of the Lord Jesus. Let any man who is tempted to self-complacency, look at the life of Christ, and see what sort of a life is that which pleases God. Are you aiming to please man? Is this your ambition? Are you cast-down when you fail in this direction? Gladdened when you seem to succeed? What dishonour is this to you, after God has given you a perfect transcript of the life that he approves? It is our privilege, by the power of the Spirit of God, to do always those things that please God and this is what the Gospels are given to us for; but to do it, it is necessary that we abandon altogether the idea of pleasing man. We must learn to find our happiness in the approbation of God, and then, however much we come short of pleasing man, it will matter little.

"If ye continue in my word, then are ye my disciples indeed." 31. There are many that are called by the name of Christ, but "disciples indeed" are few, comparatively. They continue in the word of the Lord, even when it takes them to Nineveh or to a den of lions.

"And ye shall know the truth, and the truth shall make you free." 32. There is a probation. They are tested with regard to the truth they already have; if faithful in this, if they continue to hunger and thirst after the righteousness that is in Christ's word, they shall be shown wonderful things out of God's word, and the truth shall make them free. All servitude is connected with falsehood in some form or other. Men are not free so long as they are trusting in any thing less than Christ, for their happiness, or in any thing in addition to Christ. The truth frees us from the dominion of sense and appetite and fear of man; it frees from sin and it frees us from all fear that hath torment.

"If the Son shall make you free, ye shall be free indeed." 36. They would gladly have welcomed him as a deliverer from the Roman yoke; this would only have left them more completely under the dominion of their own pride and ambition. True freedom is only realized when all our powers are brought into harmony with each other and with the will of God; rectification and restoration. He who feels as he walks the streets that he has broken some of the laws of the land and may be at any moment required to answer for it, is not a free man. But the Son of God knows how to make his people free, in the highest sense. But they must believe in his power and willingness, and seek the promised freedom. It is not to the glory of a king that he should reign over a nation of serfs. He that is ruler of a handful of free men is greater than he who rules over a nation of slaves.

"If ye were Abraham's children, ye would do the works of Abraham." Here was a strange principle; a startling statement. What? Must we be like Abraham, and do his works to be properly called his descendents? Why, according to this, we have no advantage over the heathen, in our descent. What becomes of our national distinction? Does he mean to say that the blessing of God that rested upon Abraham, descends to his posterity only as they resemble him in character? Yes, just that, and Christians need to be impressed with this truth. They who boast of apostolical succession, might lay this truth to heart. An apostolic life is the only thing that can demonstrate apostolical succession. "Ye are of your father the devil." 44. Our moral genealogy is easily made out. If we exhibit a dislike to those who are truly born of God and to the word of God, we show our parentage.

"Because I tell you the truth, ye believe me not." 45. For this very reason, the Gospel is des-

pised and rejected among all nations this day. Men profess to find a thousand reasons why they cannot believe the Bible; but there is really but one; and that is, that it is the truth of God. Why are men sinners to-day? Why are they not walking in the way of God's will? Why are all these false systems of religion in the world, to-day? God in the beginning gave a revelation to man, but man went to work immediately to convert this revelation into something more in accord with his own depraved nature, and so, by degrees, all these systems came into being. Looking at the shreds of truth that are found in them, some philosophers would have us believe that they show man's aspirations after truth; alas, they show something very different; they show man's opposition to the truth. Men did not like to retain God in their knowledge. For the same reason, they believe not on Christ. If the heart's opposition were overcome, they would very soon get rid of their other difficulties.

"Which of you convinceth me of sin?" 46. During the entire course of his ministry, his enemies were constantly endeavouring to find some ground of accusation against him. They would have given anything, to bring home to him a single sin. This would have settled the matter of his Messiahship at once, most effectually. They watched him; they dogged his steps; they employed spies; they questioned his disciples; often they imagined that they had got hold of something; but it always turned out that they were simply showing how little they knew about true holiness.

NOTICE.

RECEIVED from H. N. Secunderabad, for the House of Hope, Rs. 5; from Mrs. S., Madras, for the same Rs. 5. We have been requested by Rev. M. H. Nichols to acknowledge the receipt of Rs. 100 for the M. E. church in Mhow, from R. P., Nusseerabad.

Epitome of News.

SATURDAY, MAY 25.

—A general conference is to be held in London, Oct. 21—26, 1878, to consider the present position, labors and prospects of Protestant Evangelical Missions in foreign countries.

—*Dnyanodaya*: "Representation, in some form, we believe to be the thing for which the public men of India ought to struggle, for which the native Press ought to agitate, and to promote which public meetings ought to be held and Parliament memoralized until it become a fact. By these peaceful means it can sooner or later be made a fact. Nothing of a merely political nature would so tend to unite the hearts of the people in a loyal affection to English rule, or do more to perpetuate that rule, which all consider as the hope of India, as this."

—*Indian Mirror*: "Evidently the bond of union of the seceding party is opposition to Babu Keshub Chunder Sen's personal authority. Whoever rebels againt that authority is eligible as a member. It was no sin to have submitted to his yoke for full twelve years, as the speakers acknowledged they had done, but now it is a sin. Whoso shall hereafter commit this sin shall be excommunicated. In these two propositions we have the whole creed of the "Sadharan Somaj." Early marriage and idolatry, hitherto the subjects of farious attack, have been carefully and wisely set aside, because men who, though professing the essential principles of Brahmoism, daily practise idolatry and contract or countenace early marriage or bigamy, shall be welcomed as members of the new organisation. The "Sadharan" Brahmos have many of them contracted early marriage after embracing Brahmoism, and the vast majority of them have contracted idolatrous marriages, and it is no longer a secret, as their new constitution clearly indicates, that they seriously mean to retain in their membership all promoters of early marriage and idolatry, and thus to promote these two evils by *constitutional* means. This is no doubt the "wisdom of the serpent," for if they did not leniently deal with these evils, their number would in a minute dwindle down to a handful."

—Speaking of the Gaekwad's Government, the *Times of India* says: "The Palace expenditure, which is nearly a sixth of the whole revenue, is almost equal to the united cost of Police, Jails, Education, Public Works, and the Medical Department."

"Kitchen relief is a long-standing charity which prevails in every other Native State in India, and, as far as regards Brahmins, is solemnly enjoined by the Hindoo religion. It is in fact a kind of recognized tax paid for an established church."

The Prime Minister says: "The royal ladies, prompted by the Shastras to incessant benevolence, make new vows and undertake new rites, the merit of the large usual charities being too much regarded by these ladies as belonging to those who originally institute them. Yet the ladies are unwilling to allow reductions in these usual charities initiated by their predecessors. In the course of my experience of Native States, I have come across pious Brahmins being still employed in fervently praying for the long life of Maharajas long since demised. Again, the Court Astrologers are a body who are unwilling or unable to submit to financial control; their independence is apparently coextensive with that of the planets whose mystic influences they interpret. An eclipse occurs in a certain constellation; Mars and Saturn are in conjunction, or Jupiter and Venus are in opposition. To avert the baneful influence of these phenomena on the health or the fortunes of the royal family, large donations must be made. If funds be refused, the next sickness in the family would be inevitably traced to the omission."

Mr. Fraser, Her Majesty's Charge d'Affaires at Peking, has strongly urged on the Imperial Chinese Government the necessity for a thorough investigation into the circumstances under which two Wesleyan missionaries, British subjects, were brutally assaulted in July last in the streets of Wu-Chang, the seat of the Provincial Governments of Heupeh and Hanan. It appears that the two missionaries, the Rev. Mr. Brewer and the Rev. Mr. Nightingale, were set upon by a mob composed of the candidates for military employment, then collected in Wu-Chang. Though they were both severely injured, and strong representations on the point were made to the provincial authorities by Mr. Hughes, Her Majesty's Consul at Hankow, more than a month was allowed to elapse before any attempt was made to inquire into the matter; and the subsequent proceedings have apparently been merely illusory, no attempt being made to discover and apprehend the actual ring leaders.

—*Statesman*: On Sunday evening last, Corporal Frederick Compton, of H. M.'s 54th Regiment, now stationed at Fort William, committed suicide under the following painful circumstances. It appears that Compton left his barracks in good spirits, at about 1 p. m. on the day in question, and walked straight to a house of ill-fame in Collinga-Bazzar Street. Here he remained in company of a German woman till 6 p. m., when the latter requested him to leave her house, as she stated that the fact of a soldier being seen speaking to her would prove deleterious to her interests."

In consequence of this remark, he poisoned himself!

MONDAY, MAY 27.

—Mgr. Louis Monagatta, bishop of the province of Shan-sy, writes, under date the 24th March, as follows to the president of the Famine Relief Committee of Shanghai, "Up to the present time the famine-stricken restrained themselves from eating those who were already dead, but now the living are killed to furnish food for the hungry. Relations eat one another, the parents their children, the children their parents, as one hears every day. The famine becomes even more terrible."

—*Lucknow Witness*: "Last Monday afternoon and evening the streets of Lucknow, as is usual at this season, were filled with human crawlers, devotees of Mahabir, painfully measuring their length for miles along the roads in the direction of his shrine at Aligunge, quite a distance off on the other side the Goomtee."

"In the University of Boston women are admitted to precisely the same privileges in all respects as men; they are Professors, Lecturers, and Examiners, and during the past year no less than 165 were in attendance as students in the various departments. In the School of Medicine they specially distinguished themselves. Of the 42 who graduated a few weeks ago 15 were women, and though the highest rank in the class was held by a man, four out of the seven highest were women. In the aggregate examinations of the seventeen professors, the standing of the men and women was almost exactly the same, differing but one-seventeenth of one per cent. in favor of the men."

—*Hindoo Patriot*: "The Hindoo community of Orissa feel deeply the humiliation they have suffered in the person of their spiritual head. They do not question the justice of the sentence, but they would feel grateful if the sentence were commuted to a *simple imprisonment for a few years*. They are inclined to think that *chastened by this punishment*, he may come back to the bosom of his family a reformed man. There is a strong feeling among the Oriyas on this subject, and we consider it our duty to give expression to it."

Friend of India on the above: If such is the *Hindoo Patriot's* conception of a journalist's duty,—not to educate his ignorant and superstitious countrymen, but to constitute himself their mouthpiece in a matter like this—what can we expect of the editor of inferior journals? What can we expect of vernacular journalism? We may just notice the slight inconsistency between the plea of insanity and the hope that a few years' simple imprisonment would have a *chastening* effect, a hope which is only consistent with a belief in the moral wickedness of the criminal.

—*Soobodh Patrika*: "Mr. Shripád Babaji Thakur C. S. did not go through the humiliating ceremony of *Prayaschitta* or shaving of head and moustaches to be re-admitted into his caste. All that he did was that he procured a declaration from Shri Shankaracharya to the effect that crossing the ocean ond going to foreign countries is not prohibited by Hindu religion and therefore there is no reason why Mr. Shripad should be out of caste. Mr. Thakur believes that this declaration will encourage many young Hindus to proceed to England by assuring them that after their return they will be admitted into the caste as if nothing was the matter'.'

—The *Khedive*, with the outward China Mails from this port, collided with the German Steamer *Vorwarts* and was so much injured as to be obliged to go into dock at Singapore for repairs.

TUESDAY, MAY 28.

—A Turkish steam transport went on the rocks in the Bosphorus: Capt. Palmer, the superintendent of the Life-boat and Rocket Service, made heroic efforts with the men under his command to save the lives of those struggling in the surf. Palmer himself, having a life-rope which was too short to be thrown from the spot on which he stood, courageously worked his way down the face of the cliff until he got to a nearer point, and, while throwing his rope, was struck by a heavy sea and washed away.

Of the crew and others on board, 48 in all were saved, and abont 96 perished. The body of Capt. Palmer was discovered on Friday jammed between two rocks not far from the scene of the disaster.

—*Bombay Gazette*: We hear of a singular accident that took place during the voyage of the Ice Ship to Bombay. She was struck by lightning, which entered near the fore-rigging. It then went right down into the body of the ship, making a hole about 2 feet in diameter through the ice. It next took a circular direction, and melted about 30 tons of ice, and injured some of the beams, before it made its exit through the ship's quarter!

—*Christian Herald*: "The present Press Law is one so utterly at variance with the traditions and policy of this country; so dangerous a precedent, to be employed, it may be, in ways little dreamt of now; so capable of supplying to European autocrats an answer to any criticisms of ours upon their press-gagging measures; and suggestive of smouldering fires of disratisfaction in India, and of conscious weakness on our part, that the Parliament and Press at home would be guilty of a grave neglect of every true British interest were they to content themselves with simply registering the passing of this law without further inquiry. We must fully satisfied that the safety of our Indian Empire demanded the adoption of such an extreme measure, that no more constitutional remedy could have been applied, and that every reasonable precantion has been taken to guard agaist a tyrannical abuse of the powers it confers upon subordinate officials."

WEDNESDAY, MAY 29.

—The *Times of India* is told that two English officers, shooting in the Native state of Kotah, having been asked by a Thanadar to help in pursuing a band of dacoits, did so and shot three of the fugitives. The villagers despatched 7 or 8 more.

—The Government of India have received a telegram from General Ross, from Malta, stating that he had arrived there safely with eleven transports, all the troops being in good health and spirits, and were encamping. The Government of India have also received a telegram from Suez, stating that the missing buggalow had arrived at Jeddah, her rudder being damaged; but the ponies on board are all well. She left again on the 26th instant for Suez.

—The hailstorm of the 13th April at Futtehgurh was probably one of the most violent on record, judging from the amount of damage suffered by the various public buildings in the station and fort. The roofs of the buildings throughout the European In-

pantry lines were a perfect wreck, and those in the fort were very little better. The hailstorms are reported to have been at least 4½ inches in diameter, and to have been over one pound in weight, and in one of the new buildings with a corrugated iron roof, there is a hole at least 4 inches in diameter where one hailstone went through into the building.

—The conductors of the *New York Tribune* say that Messrs. Hoe have put up on their premises a press, 5 ft. high, 6 ft. wide, and 24 ft. long, which can turn out 30,000 copies of their paper an hour ready folded for delivery by post. "The entire process is absolutely automatic. A roll of paper half-a-ton in weight, and four and a half miles long, and in width just double the length of one of the *Tribune's* pages, is hung on a horizontal axis over the press, the end of the big ribbon is pushed into the machine, a lever starts the revolutions, and as the roll unwinds, complete copies of the *Tribune, neatly folded and ready for the mail*, issue in two streams at the end of the machine, no hand touching them from the time the half-ton roll is swung into its place till the boys gather up the folded papers and deliver them to purchasers, or turn them over to the mail clerks." It is stated, moreover, that the new machine is far simpler than any old one, that "a whole labyrinth of wheels and tapes and ponderous cylinders have been abolished by a sweep of the hand," and that the process is now nearly as cheap as that which prevailed forty years ago. Of course any number of machines required can be set up, and the types being once stereotyped, any number required within the hour can be printed off.

—Mr. John Bright on valour:—"Nobody disputes the valour of your troops. I know nobody's troops that do not on occasions manifest great valour. The Russians, the Turks, the Kaffirs, everywhere there is valour. There is more of that commodity to be had in the world for eighteen pence a day than any other commodity that I know of."

—*Christian World*: On Wednesday, March 27, one of those remarkable characters so graphically delineated in Ashworth's "Strange Tales from Humble Life," passed away, in his 84th year. Perhaps not one of them has excited so much interest, or done so much good, as the touching story of "Niff and his Dogs" (No. 10), a sequel to which was recently published by John Ashworth's biographer, entitled "Niff Without his Dogs." Mr. Ashworth describes him as having been "the active promoter and ringleader of bull-baits, cock-battles, trail-hunts, dog-fights, foot-races, &c." Although before his conversion one of the worst of men, he proved by twenty-five years' exemplary piety the genuineness of his repentance. His death was due to his having been knocked down and run over. "Niff" was buried in Spotland churchyard, close to the place where John Ashworth first met him with his three trail-dogs on his way to Bellevue.

—At the anniversary of the Pastors' College, in London, Apl. 10th: "Mr. Spurgeon showed that with fifty-three churches in London their work did not overtake the growth of London. He would have been thankful if there had been only twenty; but for fifty-three he adored God. Besides the establishment of new stations, some old ones had been revived; and as much good was done by resuscitating a decaying cause as by building up a new one. A large proportion of their men were in London, and they were able to hold their own. They were becoming a large proportion of the denomination. Some of their number had gone to America; a goodly number were in Australia, and more were going forth into the mission-field. Two were also studying at Edinburgh, with a view of becoming medical missionaries; another was going to Japan, and two coloured brethren were about to proceed to Africa. Mr. Spurgeon described how churches in the country are sometimes founded, many prosperous causes having had only small beginnings. The evangelistic movement had also sprung out of the College. Then there was the Colportage Association with nearly a hundred agents; and though that was not a ministry, it was something. In his allusions to the Orphanage, Mr. Spurgeon spoke of being somewhat proud of the first boy from that institution who had settled in the pastorate. Later in the evening, accordingly, Mr. Latymer, who has just accepted a call to Willingham, in Cambridgeshire, made an appropriate speech."

—*N. Y. Evangelist*; Boston, April 20: "The Moody Tabernacle services closed about three weeks since, not as last year, to be resumed, and a thousand hearts have been saddened at the *final* ending of those most blessed and memorable scenes. Mr. Moody's last sermon was preached to an audience of over seven thousand, many hundreds being unable to gain admittance. The interest was intense, the occasion being fitted to bring up very tender and affecting memories, especially the one thought that so many (thousands, no doubt) had received their first religious convictions, and from that spot had taken their first step heavenward, so that as "of Zion it shall be said this and that man was born in her," of this tabernacle like glorious things shall be spoken. The building is to be taken down during the Summer."

Thursday, May 30.

—*Overland Mail*, May 10: "There is trouble at the well-known Ritualistic church, St. Mathias, Stoke Newington. The Bishop of London has appointed to the vicarage the Rev. F. Caudwell—"high," but not sufficiently high. The new vicar, under the guidance of the Bishop, rejects vestments, incense, and lights. The congregation, under the advice of Canon Liddon, Canon Carter, and Bev. B. Compton—to whom the matter was referred—have withdrawn in a body from attending St. Mathias. This is nonconformity within the Church."

—The special correspondent of the *Daily News* in Constantinople thinks the position of the Sultan is most precarious, and that, but for the presence of the Russians near Constantinople, he would be already overturned, and Murad or somebody else put in his place. One day last week, he says, appears to have been actually fixed for the attempt, but the conspirators changed their plans.

The Church Congress meet this year at Sheffield on Oct. 1, 2, 3, and 4.

An Oxford correspondent states that a very influential and important meeting of clergy and laity, which has been planned for some time, will be held in that university on May 14, under the presidency of the Lord Bishop of Bombay, of Keble College.—Attempts have been made (reported to be partially successful) to secure the co-operation of Roman Catholic prelates and priests, as well as members of the Established Church, to take part in a preliminary conference prior to the public meeting. The resolutions to be proposed stand as follows:—I. That the advance of the Infidel movement throughout Europe, and the actual or threatened dissolution of the relations of Church and State, constitute a fresh call on all sincere believers to pray and labour earnestly for the reunion of Christendom in "one faith and one fold." 2. That the accession of His Holiness Pope Leo XIII. and the re-awakening life of Eastern Christianity afford at the present moment special grounds for renewed energy and hope. 3. That the ultimate aim and solution of the Oxford movement of 1833 must be sought in the restoration of the corporate unity of Christendom. Great interest in all clerical circles at Oxford has been taken in this remarkable demonstration.

A representative deputation of Nonconformists waited on Earl Russell at Pembroke Lodge, Richmond Park, on May 9, for the purpose of presenting an address to his lordship, acknowledging the great services which he had rendered to the cause of civil and religious liberty during his long political career, more especially in reference to his measure for the repeal of the Test and Corporation Acts, which received the Royal assent on May 9, 1828.—

The noble earl, who is confined to his room, was unable to receive the deputation, which was introduced to the Countess Russell by Mr. H. Richard, M. P. Amongst the other speakers were Mr. Samuel Morley, M.P., the Rev. J. Baldwin Brown, who explained the position of the Congregationalists, the Rev. George Gould that of the Baptists, the Rev. Dr. MacEwan that of the Presbyterians, Mr. New that of the Unitarian Association, Mr. Edward Baines, and Lord Edmond Fitzmaurice, M.P. The Countess Russell expressed her high appreciation of the sentiments conveyed in the address, and on Earl Russell's behalf bore witness to a grateful sense of this testimony to a service rendered so long ago in the cause of religious freedom.

—*Madras Chr. Miss. Record*: "We are thankful to hear that on the 29th of April the Committee of the Tamil Cooly Mission at Kandy, Ceylon, unanimously accepted the terms proposed by the Parent Committee of our Society, and expressed their readiness to maintain the connection with the C. M. S. which has worked happily for so many years. The events which had taken place during the last two years had naturally produced some little estrangement, and it was at one time feared that this promising Mission field might have been lost our Society, and, in consequence, to the Church of England, by the Committee of the Cooly Mission handing it over to some other Protestant body, in which case any work carried on by a Church of England Society in the same field would have worn the aspect of rivalry and antagonism. This fear is now happily averted, and as the Bishop of Colombo, while not formally withdrawing the claims advanced by him in July, 1876, has accepted the guarantee given him by the C. M. S. Committee, we trust peace and harmony will be once more restored, and that our evangelical Society's Mission will continue to prosper and to be supported as it has been in past years by the great bulk of the coffee planters and merchants in Ceylon, many of who are Scotch Presbyterians. We believe that the local contributions during the last two years have been considerably larger than in any previous year."

—We find the following in the *Christian* of May 2: Mr. Reginald Radcliffe will meet Christian workers to evangelize in the streets, at the Young Men's Christian Association, Stafford Rooms, Tichborne-street, on Friday, May 10, at 8 p. m.; Sunday, May 12, at the Oxford Music-hall, Oxford-street, W., at 6 p. m.; on Monday, May 13 at Malden Hall, Malden-road, Kentish Town, at 7. 30 p. m.; Wednesday, May 15, at Kilburn Hall, Kilburn-gate, at 7. 30 p. m.; and Friday, May 17, at the Regent Music-hall, Westminster, at 7. 30 p. m. All Christians are invited to join in this effort to reach the masses.

—It has been estimated by a duly qualified member of the Board of Trade that *thirty-five millions of money* represented the annual wasted earnings of the working-classes in this country. Such waste is indeed most lamentable, and it is high time that the most strenuous efforts were made to repress it; for the increased earnings of the working-classes will do harm rather than good, if side by side with increase of wages there is not also the much-needed increase of economy, sobriety, and thrift."

—The new steamer Rydal Hall, of the Hall Line, arrived yesterday evening from Liverpool. She made the passage in 24 days, including all stoppages.

—*Bombay Gazette*: "The first of the Railway Frauds cases came on for hearing at the Girgaum Police Court yesterday, when Mr. Dewey, Goods Agent of the G. I. P. Railway, and Janardhun, a native clerk in his office, were charged conjointly, the Goods Agent with receiving illegal gratifications, to wit, bribes, as a public servant, and his clerk with abetment of that offence. The informer, a native forwarding clerk in the employ of a firm of grain merchants,—who swears that he paid several sums to Dewey, and to other persons, including Janardhun, for Dewey, in consideration of having wagons placed at his disposal during the pressure of traffic at the time of the famine—was the only witness examined, and the hearing of the case was adjourned till to day. Dewey's defence, to judge from the cross-examination, takes the line of discrediting the informant's statements, it being broadly hinted that he has put forward these serious allegations against Dewey for the purpose of screening certain shortcomings of his own."

—Mr. C. Bedford is accused of "breach of trust in respect of certain irregularities," at Sholapore. The case is being investigated there.

—Through inadvertence, a part of last week's Epitome did not get into print, and so the change in the day of departure of the Overland Mail was not announced in our columns. Beginning to-morrow, the weekly steamer will leave on Friday instead of Monday.

—We much regret to learn, says the *Madras Mail*, that the Rev. R. P. Little, Chaplain Coconada, has fallen a victim to heat-apoplexy On the 16th inst., he left Coconada on one of his periodical visits to Rajahmundry, being then, to all appearance, in his usual health. On Monday the 20th, on his journey back by road, he was attacked with heat-apoplexy—the heat during the whole of that day being intense—and at 7o'clock the same evening he breathed his last, about half way between Rajahmundry and Coconda.

—The sentence of imprisonment passed against the editor of the *Malwa Akhbar*, under the orders of His Highness Holkar, for the publication of seditious matter in that paper, has, says a vernacular contemporary, been remitted within the last few days, on due explanation being submitted to His Highness by the accused. The term of imprisonment allotted was three years, and not three months, as erroneously announced before, but the articles, condemned as seditious, having in reality been copied from Anglo-Indian journals, sources of which the editor had omitted through inadvertence to acknowledge in print, His Highness has set the prisonor at liberty with a warning. Which of the Anglo-Indian journals will take it?

Friday May 31.

—The *Indian Railway Travellers' Guide* for May, published at the *Bombay Gazette* office, price 8 annas, is now out.

—Henry Soltau, China Inland Mission, and J. N. Cushing, Am. Baptist Mission, at Bhamo, have made a report to the British Resident, Mandalay concerning the murder of Mr. S. T. Cooper, Political

Agent. The murder was committed April 24th, by Kissun Sing, Naique, because he had been fined Rs. 5 by Mr. Cooper.

—The case against the two native editors of Surat was resumed before Mr. Lely at Bulsar yesterday, and will be continued to-day.

—*Bombay Gazette:* "The belief that seems to be prevailing, that we shall see the monsoon set in early this year, receives no support from the experience of the Pera which arrived with the Overland Mails on Wednesday night. Captain Hyde reports that only light winds prevailed, and that there was no sign of the monsoon between Aden and Bombay."

—Deaths last week, 559. By cholera, 29.

—*Times of India*, telegram, London, 30: All the Great Powers are unanimous in agreeing that a Congress shall be held, and the Congress is now a political certainty. But they have not yet succeeded in forming a common basis as the details admissable for discussion.

Miscellany.

—"Famine and other Indian Topics," by E. C. G. Thomas, M. C. S.:

In Cuddapa and Kurnool opportunities for reservoirs and canals present themselves. Cuddapah is 5,351,880 acres in extent, and has 1,149,000 cultivated, 260,475 under irrigation. Kurnool has 4,709,120 acres of which 1,224,450 are cultivated and 61,791 irrigated.

In these districts also is a lamentable instance of the failure of a great public undertaking for want of the appreciation of the Government.

An English Company has constructed a fine dam; and an irrigation and navigation channel ninety feet wide does not return the profits it should because the cultivators below the channel prefer using for nothing the water they get by filtration to paying for it drawn direct from the channel.

The water is at great expense taken like a winding river filling tanks on its way through a treeless parched district, and the people profess not to want it!

In a similar case in North India under a Government channel an Act was very properly passed to the effect that as the water had been so taken at great expense for the public benefit, those on the spot must either use and pay for it, or make room for others who would—all irrigable land is charged extra as such.

Without such a course, irrigation undertakings can never be carried out.

Are there not Gas rates and Water rates in England?

What the Government found necessary in the north, why have they not done in the south on behalf of the public and a company that has relieved them of the expense and trouble of a truly imperial public work?

The dominant classes naturally place the burden as far as possible on others, and the powerless are liable to be oppressed.

The unrepresented cannot argue and therefore are often saddled with improper burdens, the effects of which those who impose them do not thoroughly comprehend, for none but great minds possessed of considerable experience can thus put themselves in the position of others very differently situated from themselves.

It is a world-wide fact that an unduly large proportion of the national burdens is thus everywhere borne by those who are the least able to bear it, and who derive the least benefit from the Government thus supported.

In France, before the Revolution of 1793, a despotic monarchy supported by an oligarchy of nobles and priests freed these classes from taxation and collected the whole neccessary income from the poor.

Very similar is the state of things which we found and have perpetuated in India.

The two great principles that the actual necessities of an economical Government should form the limits of its taxation, and that subjects should contribute in proportion to their ability had never been thought of.

At some very early period there seemed to have been republican forms of Government in which the existence of the people was recognized. But for the last few centuries India has been ruled by conquerors who with a few court favourites, and in some cases a hierarchy, have looked upon nations as their property; and the timid, defenceless cultivators of the plains have habitually submitted to a system which gave them no voice whatever in the Government, and converted them into the position of tenants on the private estates of irresponsible and extortionate land owners, and these latter from generation to generation and dynasty to dynasty have differed only in the degree of rigour with which they extorted what custom gradually admitted to be their right.

Selections.

SOUND DOCTRINE.

INDIFFERENCE to doctrine appears to be the new mode. With some it is almost, if not altogether, a virtue. It is held to indicate superior enlightenment, and to carry the promise of moral progress, and improvement of a new and better sort than the world has yet seen. There is no doubt a stage of spiritual growth when the spoken word becomes engrafted, when the commandments are written on the fleshy tables of the heart, when "the law within the law" becomes developed, and is brought into action; but it is significant that those who know the most of this rare power are the least disposed to surrender the written Word of God, or to abate anything of its claims. *Thine own and thy father's friend forsake not.* They are held by the sentiment of gratitude, and the principle of fidelity; but they are held also by the shrewd and undoubting conviction that the rule of the past is absolute in respect both to the present and future—that as their victories have been achieved by the sword of the Spirit, which is the Word of God, so also their ground can be maintained, and their further advancement assured, only by the constant and vigilant use of that same weapon. *Whereunto we have already attained, let us walk by the same rule, let us mind the same thing.* There can be no perfect liberty which does not rest upon a perfect law; and there can be no perfect life which is not generated, sustained, and brought to that issue by the perfect and living Word of God. Religious persons so called, and even teachers of religion, may be heard talking about the claims of an infallible Book in juxtaposition to the claims of an infallible Church, as if the cases were parallel, and the one to be as much contested as the other; but there is no comparison, for the one is a figment, resting upon a voluntary, constructive, artificial, and imaginary basis; whereas the infallibility of the other is the infallibility of the promise and power of God. It is the jargon of unbelief, however it may be veiled, to speak of the reverence and submission we owe to the Word of God as "the worship of a book." This Book is either what it claims to be, or it is the most monstrous intrusion, the most sublime impertinence that ever existed. It claims, if one may so put it, to be the superior power of God for superior ends—perfect, converting the soul; pure, making wise the simple; right, rejoicing the heart; pure, enlightening the eyes; clean, enduring for ever; true and righteous altogether. *Heaven and earth shall pass away, but* MY WORD *shall not pass away. Thou hast magnified Thy word above all Thy name.* It is the one thing committed to the Church to be handed down to posterity through all time, unshorn of its proportions, and with its authority uninvaded. It is emphatically a book of doctrine; that is a complete and authoritative statement of the great eternal facts in which we are vitally concerned. Its histories, narratives, and incidents are but illustrations of its stupendous facts, and its facts are the immovable and unalterable doctrines of the Church. All ministers in particular are first and last charged with them. They receive their commission in subordination to the exigent and awful claims of the truth, as it is in Jesus. They are under a direct order to *Preach the Word. The prophet that hath a dream, let him tell a dream; but he that hath My Word, let him preach My Word faithfully. What is the chaff to the wheat?*

If doctrine according to the Scriptures means nothing, then of course it matters nothing; but if the eternal truth of God, as it pertains to salvation, be fixed and absolute, and is stereotyped in explicit statement, it is difficult to see how the comprehension evidently aimed at can mean other than compromise of the most perilous and criminal sort. The manifestation of the Son of God is the great central circumstance on which the whole Christian economy depends. It is hard to see how that is to be recognised as Christianity which denies the Lord in this regard. Every one who denies that the Son of God is come in the flesh is anti-Christ. Amongst men there was no one more tolerant than Paul, but there was also no one more uncompromising. He is willing to allow every personal consideration to go by default, and to *suffer the loss of all things*; but he will abate no jot or tittle of that of which he has been put in trust. *Though we, or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed.* He held the Gospel to be a new thing, not of this world, a revelation of God, as distinct from the domain of mere reason as the starry heavens from the solid earth; yet no more unreasonable than they; and however reason blustered, or science criticised, or philosophy prated, he rested the claims of the Gospel nowhere but on the Divine attestation, and went on preaching it all the same, because it was the power of God unto salvation to everyone that believed. To be permitted an historical anachronism for the sake of the practical example—he never thought of entering into religious partnership with either Buddhism, Brahminism, or Mohammedanism; or of dividing the honours of conquest with Confucius or Auguste Comte; but sowed broadcast, and with an unsparing hand, the living seed of evangelical truth, which is a [illegible] too rapidly a tranquil and unmoved anticipation of the time—one day with the Lord being as a thousand years, and a thousand years as one day—when *the kingdoms of this world shall shall become the kingdoms of our God and of His Christ, and He shall reign for ever and ever.* We beg our readers not to be among the restless, eager, and dissatisfied souls of whom we are warned by the unerring provision of Holy Scripture. *For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.*—(*Southern Cross.*)

SPECIAL SERVICES IN THEATRES, MUSIC HALLS, ETC.

THE following extracts from a recent address by the Earl of Shaftesbury, delivered at a Drawing-room meeting, held at the residence of Mrs. Marten Smith, Cedars Road, Clapham Common, will be interesting to many:—

His Lordship said that this was now the nineteenth year in which they had been engaged in this work, and they had seen, by God's blessing, very ample and very great success. But they had not yet, in these nineteen years, seen the full extension of what they desired. They wished it could go very much further, and cover a very much larger surface of ground, but at the present moment there was some little indication that instead of going forward they would somewhat recede. He was fearful of this. He thought they were bound to revive the despondent spirits of those who were engaged in this work, and see whether they could not enlist more. They had to look into the condition of these people, but the real state of the case could not be conveyed to them in words. They must go to it, and it must form part of their work to know the state of misery and filth that had to be dealt with. Some of these people, women particularly, never emerged from the lanes, alleys, and courts in which they lived while some few of them might be seen at the entrance of these alleys, in a state of misery, wretchedness, and ill-health. They lived, too, in a state of shocking immorality: six, seven, or even ten in a room, without any division for the sexes. It was impossible to describe it. These people seemed to be totally unlike the run of mankind, and a large portion of them were totally inaccessible. Much of this state of things was attributable to the neglect of ourselves and our forefathers, and he contended that it was our duty to go down to them and bring them up to our level. Some of these people had peculiar fancies of their own, and they had peculiar prejudices. They could not be induced, in the first instance, to go into any recognized church or chapel; but these feelings and prejudices, seeing how they had arisen, ought to be respected. Could these enormous masses be met by the ordinary method—by any arrangement of churches or chapels?

It was, indeed, an abnormal state of things, and must be met by abnormal methods, and the only method they could adopt was to get the people into the theatres to hear the Gospel. Was it nothing, he asked, that among the people whom he had endeavoured to describe they had been able to continue these services for nineteen years, and every Sunday to gather some 15,000 of them together to hear the Word of God? It was perfectly true that many of them were not of the lowest depths to which they could penetrate, but he held that it was something if they could attract any class. He did not believe that two per cent of the working-men of London attended any place of worship; and he had expressed this belief to large numbers of working-men, and had never been contradicted. He had seen great and most beneficial results of this work, and it had produced great effects. He was once going over that wild region in the neighbourhood of Golden Lane, and when he got into one of its most miserable recesses, he met a woman with whom he had some conversation, and he found that she was very well instructed. He asked her where she had received it from, and she informed him that she had obtained it all from the theatre services. He also remembered that one night when he was coming out of the Pavilion Theatre a young man, an artizan, expressed a wish to speak to him. He said, "My Lord, I only want to tell you that you have no notion of the immense good these services are doing to men of my class."

He (Lord Shaftesbury) wanted to go down themselves into the very depths—to reach the very [illegible] of service. As [illegible] agency of these services from the existence of so organized movements, let a portion of the revenues of the [illegible] be employed for its emancipation. [illegible] them in that respect take a lesson from Mr. Gladstone's conduct with regard to the Irish Church.

To feel this world going away, and nothing better coming.

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the effects produced. The grand thing was sympathy, to show them that they had come to seek their temporal and eternal benefit, without any other interest. They had learnt that a particular form of preaching was necessary for the theatre services. The same steady, argumentative, and theological mode which was suited to regular churches and chapels was not suited to the large congregations at the theatres. At the latter a number of anecdotes must be told, and he himself understood much better than ever by going to these theatres the character of our Lord's teaching. Our Lord's teaching was always pictorial; and, wherever pictorial illustrations were given they were most successful with these people. A very great deal had been done, but they must go on. They must have no pause, for a single pause would undo the greater part of the work they had already done —the growth of evil was so rapid that when they recommenced their work they would only have to make up arrears without doing anything in the way of extension. There was vast good to be done, vast evil to be resisted; and he believed that at no time in our history had the people of this country, and of this metropolis especially, been more willing to receive the Word of God, to listen to words of exhortation, and to allow interference with their inmost hearts, than they were now.—(*Word and Work.*)

THE DEATH OF TWEED.

THE death of William M. Tweed in Ludlow-street jail last Friday noon took the public by surprise. His health had been failing for a long time. In his examination before the Aldermen last Fall he seemed to be a broken down man. His naturally vigorous constitution was injured by his habits in his prosperous days, but his spirit failed after his capture at Vigo, and successive disappointments since then in his efforts to get released from the irksome confinement of his cell preyed on his body as well as on his mind, and the last attack of disease found the spirit as well as the power of resistance gone.

Thus has ended a strange and eventful career, whose lessons are full of warning, and cannot be too carefully pondered. He began life at the bottom, in 1823, and was consequently only fifty-five years old at his death. With little education, a chair-maker by trade, the foreman of a fire-engine company, he got admitted to the bar and was elected to the Common Council of the city in 1852. Then he was sent to Congress one term, and afterwards was chosen Alderman, Supervisor, and State Senator, and was for many years head of the Department of Public Works. He had a quick, active mind, of unusual vigor, and a keen knowledge of men, with a good deal of insight into their weaknesses. But he had no moral principle whatever, and though what men called "a good fellow," never allowed any scruple of conscience to stand in the way of an object he wanted to gain or an end he had to carry. His oblivionsness of moral distinctions, his utter ignoring of moral responsibilities and claims, his apparent unconsciousness of the moral aspects of transactions, gave him the courage to do and dare what others shrank from. He had no fear of God or of a hereafter, and wondered that sensible people could be so credulous as to be swayed by priestly fables. His career showed what sort of charreter that utter irreligion produces when it gets the upper hand. Tweed became the head of a band of more than Forty Thieves, but he was only the head. He drew out and attracted to himself the latent thievishness of men by whose combined robberies the city lost over fifty millions. But the judgment of Heaven could not be escaped nor the stroke of divine justice be parried. The crimes were exposed. Most of the culprits were caught or driven into exile, and Tweed himself, who but a few years ago ruled the city and dictated laws to the State; who was worth millions and made his retainers rich; has now died in a felon's cell. A more striking illustration and proof of the law of retribution it would be hard to find in recent history. Men reap as they have sown. From that inexorable law there is no escape.—(*N. Y. Evangelist.*)

TELEGRAPHIC NEWS.

Constantinople, May 23rd: A great fire has taken place [illegible] causing the destruction of the Turkish Ministry [illegible] and the Supreme Council of State.—The Russians are still advancing, without, however, violating the [illegible]

a new [illegible] The debate on Lord Hartington's motion word as will make [illegible] of Commons last night, and was feelings and heavenly [illegible] policy of the Govern- Spirit that gave the word in the [illegible] touched upon.— present to give it to us, and make it to be to [illegible]cote revelation of the mind of God. It makes all the difference in the world to us, whether we read it as a word spoken to people who have been long

bers of the Conservative party, maintained that Her Majesty the Queen, in time of imminent, danger, exercised undoubted authority in moving troops from India to Europe, and that the rights of Parliament had not been violated.—Mr. Roebuck, Member for Shefield, spoke in condemnation the factious policy of the Opposition party, as tending to embarrass the Government.—Other Liberal members argued on the unconstitutional procedure of the Government in ordering an expendition from India to Europe, and said the Opposition felt bound, considering the novelty of the step, to raise the discussion thereon.—The Commons eventually negatived the resolution by 347 against 226 votes, and voted the Ministerial amendment.—H. R. H. the Duke of Cambridge is going to Malta to inspect the Indian Contingent.—The Shah of Persia has arrived at Saint Petersburg.—The result of the strikers' ballot is that they have rejected by an overwhelming majority the proposal made that they should resume work for three months, at a reduction of ten per cent., and that if trade had then improved their wages would be increased.

Constantinople, 24th: The Russo-Turkish Commission has failed to agree as to the line of demarcation around Constantinople.

Berlin, 24th: The German Parliament has rejected the Bill against Socialism, which was introduced in consequence of the attempted assassination of the Emperor William by a Socialist.

London, 25th: Sir Stafford Northcote, replying to a qnestion, said none of the Indian revenue would be devoted to the expenses of the transport of the Indian Contingent.—Latest advices respecting the health of Prince Gortschakoff state that he is worse.—The Queen's Birthday *Gazette* does not contain any promotions in the army.—Colonel Colley, C.B., has been created Companion of the Order of St Michael and St. George for his services at the Cape.—The Hon'ble Ashley Eden, C.S.I., Lieutenant-Governor of Bengal, and Mr. E. Colvin Bayley, C.S.I. have been created Knights Grand Commanders of the Star of India.—The Hon'ble James Gibbs, Colonel Merriman, James Bellot Richey, Colonel Drever John Garstin Major Scott Moncrieff, Robert Davidson, ana Charles Elliott have been created Companions of the same order.

Aden, 26th: The s. s. Trinacria parted with the buggalow she was towing in a gale off Jedda. The I. G. S. Kwangtung has left Suez in search of the buggalow.

Constantinople, 26th: Mohmoud Damad has been appointed to fill the post of War Minister.—The Russian army is again slightly advancing towards Constantinople.—The Austrians, in accordance, with an amicable arrangement, have occupied the Fortress of Adakaleh (? Adakalessi) on the Danube and near the Iron Gate.

London, 27th: A Cabinet Council is announced for to-day to discuss Count Schouvaloff's proposals. It is reported that the difficulty about Russia placing the whole of the Treaty of St. Stefano on the table at Congress has been surmounted, and that Congress will probably meet on the 11th June.—The Ministerial journals of to-day contradict the rumours which were current that Sir Stafford Northcote and Mr. W. H. Smith had tendered their resignations.—In the House of Commons this evening Sir Stafford Northcote (Chancellor of the Exchaquer) in reply to a question said that the Government was not prepared to enter into details respecting the negotiations with Russia, but he added that within the last few days the prospects of a Congress being held had materially improved.

28th: The London papers of to-day are all sanguine that peace will be maintained.—The rumours current that Congress would meet on the 11th June are substantially confirmed, Prince Bismark will preside, whilst Lord Salisbury, Count Schouvaloff and Count Andrassy will attend on behalf of England, Russia, and Austria, respectively.—The naval preparations which are beiug made at Chatham Dockyard have been relaxed.—In the Commons last night Sir George Campbell moved for a Select Committee of Enquiry into the cost of Indian troops outside India. Colonel Stanley (Secretary of War) demurred to form a Committee, but assented to the principle. The motion was eventually negatived after an animated debate, and the Committee of Supply voted the extraordinary expenditure on account of the Indian Contingent.—Latest advices from the Cape state that sharp and continuous fighting is going on with the Kaffirs, and that British arms are steadily successful.—The statement made by the *Shanghai Courier* that a rupture between Germany and China was believed to be imminent is false.—The *Times* of to-day strongly proposes an English Protectorate for the Asiatic Provinces of Turkey in order to effectually guide and support the Porte in carrying out internal reforms.—A great rise has taken place in Egyptian stock in consequêne of a rumour that a leading financial establishment will undertake to farm the taxes of Egypt.

Vienna, 28th: Count Andrassy to-day declared to the Austro-Hungarian Delegations that even if the Congress should succeed, complications were still to be apprehended in consequence of the changes of Frontier.

Constantinople, 28th: Ruchdi Pasha has been appointed Grand Vizier, replacing Sadyk Pasha.—The Russian troops are falling back.

London, 29th: Earl Russell died last night.—The 11th of June has been suggested to the Powers as the date on which Congress shall meet, but as yet it is unfixed pending the issue of the formal invitations.

St Petersburg 29th: Large contributions in money are being made throughout the Russian Empire on behalf of the proposed Volunteer Fleet.

"The Dep[illegible] Commissioner of Bera[illegible]

Vienna, 29th: In a speech made by Count Andrassy to the Austro-Hungarian delegations, he said that the territory which remained to Turkey must be secured. He objected to the occupation of Bulgaria and Roumania for two years by the Russian troops, and said he was in favour of developing the Christian popula ion of Turkey, but was opposed to the severance of Austria's natural communication with the East.

London, 30th: The London papers are less sanguine as to the result of the negotiations which are proceeding between Count Schouvaloff and the British Government, but nevertheless the meeting of Congress is assured.—The programme of the Congress will be to determine the general bases of a Treaty of Peace, to make arrangements for its execution, and for the creation of local committees to fix the line of demarcation, and other details subsequent to the meeting of Congress.—The Ambassadors of the Powers at Constantinople will appoint these committees and direct and revise their labours.—The London papers are discussing the proposal made by the *Times* for an English protectorate for the Asiatic provinces of Turkey.—The *Daily News* attributes the scheme to Lord Beaconsfield and treats it with ridicule.—The prospects of the coming English harvest are unfavourable, the wheat crop having been partially damaged by excessive rains.

PASSENGERS SAILED.

Per P. and O. Str. *Geelong*, 27th:

For Southampton.—Mrs Bowler, Mr A E Keith, Mr C J Wentzell, Mr A Colley, Lady Louisa Hill, Mr Walton, Mr Stuart Wright, Mr McGrigor, Mrs S Chambers and two infants, M Primrose, Mr Hill, and Mr Thomas.

For Brindisi.—Mr H G Turner, Mr Johnstone, Mr Wm Johnstone, Captain Stiffe, Capt and Mrs Reynolds, Mr Fitzgerald, and Mr Raikes.

For Venice.—Mr and Mrs Mathew and infant, Mr and Mrs F D Melvill, Mr R elberg, Mr C Tweedie, and Mr Breslauer.

For Suez.—Mr Brust, and Mr Quick.

For Malta.—Mrs Jenkins.

For Port Said.—Mr J P Hazard.

For Aden.—Mr A E Salter, and Mr and Mrs Bythell.

For Gibralter.—V deSergeo d'Souza, Mrs Castro, Mrs Almeida, and child.

Per Str. *Thessaly*, for Naples and Liverpool, 28th:

For Liverpool.—Mr Mortim. Mrs Hackford, Dr and Mrs Puske and child, Mr George Read, and Mrs Davidson and two children.

Per P. and O. Str. *Nizam*, 31st:

For Southampton.—The H[illegible] R and Miss Spankie, Mrs Cates and two children, Kosar Shoukth Sinnah, Mrs Jones, Capt Hannell, Brigadier General Kempster, Sub Conductor Hughes, wife, and two children, Lieut R B Newland, R N, G J Armstrong, R N, Col G A Searle, Mrs C H Wilson and child, Mr E Walsh, Mr J Allen, Mrs Cowasjee Jehangeer Jessawalla, Mr Dadabhoy Cowasjee Jessawalla, Bombardier S Riensset, Private Thomas Lee, Miss Goldecott, Mr and Mrs Cook, and Captain Ryan.

For Brindisi.—Mr E Smith, Mr H L Peerse, Mr Leslie Clarke, Mr G Tell and Mr Frame s.

For Venice.—Mr Nyer, Mr Brice, Brigadier General Barry, Surgeon Major and Mrs Davies and infant, Major Mathew, R E, Mrs Mathew and four children, Mrs B T Hall, Mr Booth, Major McGilvray, Mr Barrett, Hon Miss Dillon, Mr R Philli[illegible]s, and Mr G Sa-Vielle.

For Suez.—Brigadier R G Oxenham, Mr E M James, and Mr Macauliffe.

PASSENGERS ARRIVED.

Per P. and O. Str. *Pera*, 29th:

From Southampton.—Mr Taylor, Col G Tucker, Major Gwyn, Capt A Broadfoot, Capt Freeth, Lieuts Slator, Paterson, Baly, Peel, Russell, Robinson, Bertson, Blewett, Anderson, Fagan, Conductor E F Fox, and Mr J Sutherland

For Brindisi.—Mr Robert White, Mr E J Burton, Mr B axwell, Dr James Davidson, Captain and Mrs Hornby, and Mr A W Darke.

From Venice.—Mr Kemble, and Mr Francis.

Domestic Occurrences.

MARRIAGE.

URQUHART—BATHGATE.—At John Knox Street Baptist Church, Glasgow, on the 3rd May, by the Rev. Dr Fergus Ferguson and the Rev. Harvey Phillips, the Rev. John Urquhart, Kirkcaldy, Scotland, (formerly of Bombay) to Elizabeth, youngest daughter of Mr James Bathgate, Liverpool.

MERCER—EVEZARD—May 25th, at the Cathedral, Bombay, by the Rev F L. Sharpin, John Waring Singleton Mercer, Esq., Lieut Bombay Staff Corps, to Rosalie Gaye, eldest daughter of Colonel Evezard, Bombay Staff Corps, Cantonment Magistrate Deesa.

BRIDGER—EASTHOPE—May 25th, at St. John's Church, Colaba, by the Rev. Mr Dagnall, Frederick, youngest son of James Bridger, of Manor House, Mitcham, Surrey, to Emma, second daughter of the late Jomes Easthope, of Portsmouth.

DEATHS.

WELCH—May 9th, at aden, Minnie, wife of Lieutenant F. G J Welch, 25th Rigiment N. I., aged 27.

MAJOR—May 25th, at Ahmedabad, Cecilia Clara, the beloved wife of Mr. W. T. Major, Station Master, Viramgam, aged 18 years and 8 months.

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